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LETS

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LV

JACKSON, MISS., May 25, 1933

NEW SERIES  
VOLUME XXXV. No. 21

## THE SLAIN LAMB PREVAILING

By J. L. White, First Baptist Church,  
Miami, Florida  
(Convention Sermon, Washington, D. C.  
May 21, 1933)

"And one of the elders saith unto me, Weep not; behold the Lion that is of the tribe of Judah, the root of David, hath overcome to open the book and the seven seals thereof. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth." Rev. 5:5, 6.

The Church of the Living God needs to comprehend the Christ of today as He moves in the process of redemption.

John in a dark hour, in exile, was given a wondrous vision of the glorified Christ. Rev. 1:17, 18—"And when I saw Him, I fell at His feet as one dead. And He laid His right hand upon me, saying, Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades." "Write, therefore," said the Spirit and John wrote the letters to the seven churches. This first vision, however, was not enough. So in the fifth chapter of Revelation the Spirit opened the door in Heaven that John might see and understand the activities of the Living Lord, as the slain Lamb. This vision is real for the only substantial existences lie within the veil. And of all those things which are in timeless, eternal being the vision of the throned Lamb, as it had been slain, is the center.

Between the Great White Throne and the outer ring of worshippers of living creatures, stands the slain Lamb representing the crown and glory of redeemed humanity and because of His sacrifice He is worthy to open the seals of the Book of God's Covenant in Redemption and to receive all power and to assume all responsibility for completing the work of redeeming the purchased possession which was begun in His life in the earth and His death on the cross. He who said on the cross, "It is finished," will carry on until it shall be proclaimed, "It is Done."

I. The slain Lamb is the Lord Jesus Christ. His human origin is cited in the text,—"Weep not, for the Lion that is of the tribe of Judah, the Root of David, hath prevailed to open the book." This carries us back to the record of Christ's birth by Matthew and Luke. The name Lamb accords with the designation given our Lord by John the Baptist, when he said, "Behold, the Lamb of God." Then in Rev. 22:16 it is written: "I, Jesus, have sent mine angel to testify unto you these things for the churches. I am the root and the off-spring of David." The Lamb is Jesus the Son of Man, Jesus of Nazareth and the Man of Galilee. Jesus the only perfect person who ever lived on earth. The man without sin, without guile, and without flaw.

The Lamb is also the Son of God. Throughout the Revelation the Lamb is accorded a place coequal with God. Three times in a very brief space the two words God and Lamb occur together. First, no other temple is wanted for

"the Lord God Almighty and the Lamb are the temple thereof." Secondly, no other light is wanted "for the Glory of God lightens and the Lamb is the light thereof." And last of all, "The pure river of water of life proceeding out of the throne of God and of the Lamb."

The record in Heaven of the human origin of the Lamb who was the Babe of Bethlehem, who was born of the Virgin Mary of the tribe of Judah, and was the root and offspring of David, declares forever on earth and in Heaven the Deity of our Lord Jesus Christ, predicated on the Virgin Birth. Jesus never called Joseph father. He was conscious of His divine birth in His boyhood, as evidenced when a youth among the doctors in the Temple in His answer to the solicitous inquiry of His mother, "Wist ye not that I must be about my Father's business?" He declared His Deity often saying, "The Father and I are One." His words and His works manifest His Deity, and also His death, for man never died as this man died. Then He is declared to be the Son of God by the resurrection from the dead. All this may not appeal to the biological mind, but it does appeal to the man who has become as a little child to enter the Kingdom of God. We believe that Jesus Christ was not a man of the earth, earthy, climbing up by some inherent power until He reached Godlikeness, but that He was the last Adam, the second man, the Lord from Heaven, revealing God in the flesh. This is vital. Turn from this and we lose all. For Jesus is no Savior unless He is the Lord from Heaven.

It was my duty as a member of the Board of Trustees of one of our leading denominational universities once upon a time to sit in the trial of a brilliant young professor in that university. This professor made an eloquent address on the historic Jesus, accepting Him as his ideal. His portrayal of the life of Jesus was captivating. When he had finished a trustee requested him to tell what he believed about the Deity of Jesus. The young gentleman paused a moment and then replied: "If you mean to ask me about the Virgin Birth, I must say that I reject it. I believe that Jesus became Divine perhaps at His baptism and that that Divinity was withdrawn from Him at His crucifixion." The aged and honored father of this young man was one of the trustees. This father's face was a study. How he loved his son. He was proud of him. But when the beloved son had made his denial of the Deity of Jesus, the old gentleman arose and said: "Brother President and brethren, I love my son better than my life, but I love my Lord Jesus Christ more than all. Excuse me and I will retire and I counsel you to do your duty." A tense and memorable moment! Heroic father! And today, my brethren, there must be no compromise with those who reject the Virgin Birth as recorded by Matthew and Luke. If the Virgin Birth of our Lord is denied Jesus Christ is reduced to the level of an ordinary man no matter how intimate His relation to God may have been. It has been well said that the fact of the Incarnation has rescued Christianity from being a philosophy merely, or a mere system of ethics, and makes Jesus more than a Socrates or a Solomon. By the Virgin Birth our Lord is marked off as "the only begotten Son of God."

II. The supreme act of the throned Lamb was His death on the cross of Calvary. In this vision

John says: "I saw a Lamb standing, as though it had been slain." And they sing a new song saying, "Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood, men of every tribe, and tongue and people and nation, and madest them to be unto our God a kingdom and priests: and they reign upon the earth." Again and again through the Revelation the seer speaks of the Lamb, and declares that the white-robed multitude, which no man could number, had come out of the great tribulation and had washed their robes and made them white in the blood of the Lamb." Also "they conquered by the blood of the Lamb." This slain Lamb is none other than our Lord Jesus Christ, to whom John the Baptist pointed saying, "Behold, the Lamb of God, who taketh away the sin of the world," who three years later was offered on the Roman cross as God's sacrifice.

Jesus looked forward to His death as the supreme act of His life, the fulfillment of His mission to earth. And for what did He die? To Show how great was the Father's love? "God so loved that He gave—." Certainly. But does it explain it to say that He died because He loved? Paul did not so think, but when he interpreted the death of Christ he said, "Christ died for our sins according to the Scripture." And this voluntary death of Jesus for the sins of the world is the expression of a love that no human heart could experience—a love which moved our Lord to die for sins, so making atonement. It was sin that Jesus dealt with. He bore our sins in His body on the tree, though He knew no sin. O, those wondrous three hours of darkness and earthquake! Hear His heartbroken cry, "My God, my God, why hast thou forsaken me?" Why? God does not speak to Him, but the Father's silence is a message to the lost world. At this moment Jesus is made sin. God could have no fellowship with sin. He walked with His well beloved Son to this hour. Now He leaves Him alone and gives Him up to death, even the death of the cross for a propitiation for the sins of the world." In agony and loneliness He cries, "My God, my God, why hast thou forsaken me?" It is a question to which the mind of man tries to furnish an adequate answer. All we can say is that for a love which forgave sin against itself, there could be no help from a love which was founded in eternal justice. A woman's heart interpreted this cry:

"Yea, once Immanuel's orphaned cry His universe hath shaken,

It went up single echoless, My God, I am forsaken,

It went up from the Holy's lips amid His lost creation,

That of the lost no son should use those words of desolation."

My own heart has poorly interpreted it. My youngest son when about six years old was operated on for appendicitis. The doctors were in the operating room two hours and a half. I knew the case must be serious. When the surgeon came out, I said, "Tell me all quickly!" "He has peritonitis," said the surgeon, "and the case is critical, but we hope to pull him through." I watched my child day and night. On the third morning they were to dress the wound. The doctors feared any excitement. The Superintendent of nurses came in and asked me to re-



tire as it was against their rule for any one to be present. The boy began to resist the ether, then turning to me, holding out his little hand, said, "Daddy, hold my hand and I'll be still. I pushed the nurse aside, who was urging me to retire, and knelt by the bed, took the dear child's hand into mine and pressed it to my lips, and at once he inhaled the ether and went to sleep without a struggle. Gently placing his little hand on his bosom I went out into the hall and said, "Holy Father, I can somehow understand your wondrous love for me. You left thine only Son all alone to die for me, though He cried unto Thee. I would have gone through the fires of hell to take the hand of my precious son, and yet Thou didst leave Jesus all alone for me."

"Bearing shame and scoffing rude,  
In my place condemned He stood,  
Hallelujah, what a Savior!"

Yes, Jesus in His death dealt with sin and gave His life a ransom for many and about the meaning of ransom there can be no doubt. In the Greek it was a word that denoted the price of a slave or compensation for a life that had been destroyed. The world is under sin. All have sinned. There is none good, no not one. There is a moral debt to God which the awakened sinner realizes that he cannot pay. Looking unto Jesus the sinner beholds his ransom and bitter remorse is changed to blessed redemption. He lives henceforth as one who is not his own, but is bought with a price. There is no other sacrifice for sin and there is no substitute for the shed of blood of our Lord Jesus Christ. This is the Gospel of which Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." The center of the Gospel is the Cross of Christ before which all mankind stands in silence.

Dr. W. M. Clow of Glasgow, Scotland, tells us a few years ago a company was gathered to an afternoon recital of music. The hall was crowded with youth and gaiety intent on some hours of pleasure. Towards the close of the program a young girl sang her first song as a promising pupil. Her fresh voice and her artless grace captivated the audience. The encore was imperative but she had not prepared herself for such a reception, and she was at a loss what to sing. In a mood of trembling she choose a song dear to her own heart. She sang Watts' greatest hymn set to Mason's fitting music:

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down:  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"  
She was listened to in breathless silence. A thrill of rapture passed over them all. Women who were the moment before idle in thought and flippant in speech were touched to their highest and tenderest moods. Strong men sat looking straight before them, keeping an iron grip on their emotion, lest they should be betrayed. The whole company were led back to the Cross. They sat beholding "the Lamb of God which taketh away the sin of the world."

III. The slain Lamb enthroned is the Lord of the Spirit and of life.

Verse 6—"And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth."

This declares that the slain Lamb lives and by His death has become Lord of the Spirit; and through His blood is able to communicate to all men the life of His own soul. Exalted at the right hand of God, with all authority given unto Him, He works on through the ages in that which is the fruit of His cross, namely, communicating to men of His own perfect life. Let us not think

for a moment that the work of Jesus terminated on the cross. He died once for all for sin. There is no other sacrifice. His blood is the purchase price of our redemption. He dies that we might live. He lives that He may communicate to all believers the life that was in Himself. Paul explains it: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me and gave Himself up for me."

The slain Lamb, now the Living Lord, seeks to impart to us the fullness of His life. Throughout the Book of Revelation the Spirit of God is spoken of in His seven-fold variety. "A Lamb as it had been slain having seven eyes, which are the 7 Spirits of God sent forth into all the earth." There is no question of the personality of the Holy Spirit, but the number seven suggests the idea of perfectness and completeness. So the endless fullness, manifoldness of the operations of the Holy Spirit sent forth by our Lord Jesus Christ is to give to each believer the fullness of the life of our Lord. The same life that enabled Paul to suffer the loss of all things that he might win Christ. This fullness of spiritual life is a clamant need today.

I am persuaded that multitudes of professing Christians are living on too low a level. The world can see no difference between many church members and the lost sinner. Such professions become to the godless a sheer mockery. Is not this what E. Stanley Jones meant when he spoke in Central Hall in Westminster, England? Referring to students of a certain university in America, he said: "The students are supposed to be blase and hard shelled. I found if you could get to it there was a deep underlying hunger in the student world. They were impatient of bunkum, of cant, of hypocrisy, and they loathed veneer, but I found those students looked you straight in the eye and said, 'Is there anything real in it? If so, in heaven's name, tell us.' Our Christian life, fellow ministers, laymen all, must not be theory, but practice. The Christian is called upon to live a separate life, a dedicated life, a high powered life. If we conquer men for Christ we must have a light in our faces not seen on land or sea. A few English aviators dreamed and planned to conquer Mt. Everest, towering 29,141 feet in the air, over whose summit no mortal had ever gone. A purposeful ambition at last achieved the feat. There are heights in spiritual life possible for us all, exploits for God possible to the Spirit-filled man.

Our ascended Lord gave the Holy Spirit on the day of Pentecost who empowered those frail men and women, uncultured and poor, and sent them out to turn the world upside down. This same Spirit empowered Paul and guided him through rivers and flood and delivered him from the lion's mouth and blood-thirsty mobs, until he finished his course at Rome. The same Spirit will lead us out of our wilderness of bewilderment and discouragement and apparent defeat, if we will "take time to be holy" and let the Lord of the Spirit have His way with us.

The hour has struck when Southern Baptists should fall on their knees before the throne of grace, crying for the fullness of the Spirit of God. Call and call until the fire of the Lord shall fall and confound the enemies of the cross of Christ. And see yonder standing by the Throne, the Slain Lamb who gives the Spirit. The slain Lamb is our confidence, His atoning blood is our plea. We are only maimed Christians, if Christians at all, if we have a Jesus, but no slain Lamb. In answer to our perfect trust in His Sacrifice there will come into our hearts His mighty life and the fullness of His mighty power because we are crucified with Him. O, how mightily we should claim this power from above, for by this power alone shall we turn the world of today upside down.

IV. The gifts of the slain Lamb are for all the earth. "Seven Spirits of God sent forth into all the earth." "The seven eyes of God running

to and fro over all the earth."

That day of the Cross in its effect upon individuals and groups was a prophecy. The thief, who well represents the lowest order of society, believed and was saved. Joseph of Arimathea, a ruler and a rich man, representing the highest order of society, begged the body of Jesus and tenderly bore it to his own new tomb. The centurion, the Roman Captain, representing human government and perhaps the uttermost parts of the earth, confessed saying, "Surely this was the Son of God." The blessings which the slain Lamb offers is the primal need of all mankind.

First of all, Jesus offers forgiveness, "In whom we have redemption, through His blood and the forgiveness of sins, according to the riches of His grace." There is universal consciousness of sin and the expectation of punishment. The universal cry of the human heart is for forgiveness and peace. Whenever and wherever a burdened soul comes to the cross of Christ something takes place. For ever true is Bunyan's description of Pilgrim at the Cross, where "his burden fell off of his shoulders and rolled away and was gone forever. Thank God the penitent cry unto the great Christ brings immediate response in the words, "Thy sins are forgiven thee." There is no other experience that comes into life like this, and without this experience there is no eternal life. There is then a peace in the soul which can never be taken away for it is the peace with God through our Lord Jesus Christ. O, my brethren, the lost world needs the Savior. To the Laymen's Foreign Missions Inquiry which said the world of culture no longer needs "the Jesus Way," I prefer the 53rd chapter of Isaiah, "He was despised and rejected of men; a man of sorrows, and acquainted with grief. Surely He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He is brought as a lamb to the slaughter. It pleased the Lord to bruise Him. He hath put Him to grief. He hath poured out His soul unto death and He bore the sins of many." There is none other name under heaven, given among men whereby a Chinaman, a Japanese, an Indian or an America, can be saved. I dare not heed one Mrs. Buck, author of *The Good Earth*, when she says, "Preach to us no more!" but joyfully obey my risen Lord who said, "Go ye into all the world and preach the gospel to every creature." For all men it is, "Believe on the Lord Jesus Christ and thou shalt be saved."

Furthermore, Jesus offers sympathy and comfort. He said, not vainly, "Come unto me all ye that labor and are heavy laden, and I will give you rest." Jesus is a real friend. He yokes up with us and in Him we find rest unto our souls and in Him we find help to bear our burdens. He speaks to us in the storm, and we know His voice. He comes to us as we walk in the shadows of death, saying, "Fear not, for I am with you." How dark this world would be with its Gethsemanes and graveyards without Jesus. And how blessed it is that He comes to the sorrowing one in the hovel as well as to the sorrowing one in the palace.

Our living Lord gives to all who trust Him the hope of blessed immortality. All over the world there are empty arms, there are vacant chairs, there are deep yearnings to once more see loved ones—to know of the heavenly home. Paul gives the immortal answer once for all and for all. (I Thess. 4:13-18) "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself



shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

And these—forgiveness, sympathy, and hope—are winning the world for Christ, who is the Desire of all Nations. Perhaps the greatest mural piece of sculpture is the monument to Mr. Gladstone in the church at Hawarden, in that church which Mr. Gladstone constantly attended when he was at home. It shows Mr. and Mrs. Gladstone lying in a boat, representing the life above, and hovering near is an angel, representing immortality. The hand of Mr. Gladstone and of Mrs. Gladstone rest upon a cross, signifying that he and she also, utterly for themselves accepted the vicarious sacrifice of our Lord. And so, perhaps the mightiest man that Great Britain knew during the last century, the statesman, scholar, philanthropist, found the meaning of his life, and found rest for his capacious intellect, in Jesus Christ, who drew him to Himself. And on the other hand, the shoeblick in the street, and the cobbler in his shop, find forgiveness and peace and hope in this same Jesus Christ, who is drawing them unto Himself by His everlasting love.

Will you enter with me for a moment into my Holy of Holies? It was on Christmas eve morning, 1902, when the physician told me that my twelve year old daughter was dying. As the family gathered by her bedside Mabel said, "It is so dark." The light was burning brightly in her room, but she was going. Her mother said to me, "Tell her all. She is a dear little Christian and will not be afraid." I stooped by her and said, "Darling, Jesus will be with you." Her face brightened and she smilingly said, "Yes, Jesus, the light of the whole world." Then she sang sweetly one verse of that simple little hymn, "Jesus the Light of the World." She said, "Come, let me tell you all good-bye," calling each by name as she bade us good-bye. Then she said to her little brothers, "Let's sing something," and she began singing—they couldn't sing—"At the Cross, At the Cross, Where I first saw the Light." Again she told us good-bye, calling each by name. Then she turned to her mother and said, "Mother, sing something for me." Her mother said, "Darling, what shall I sing?" and she answered, "Sing, 'O Happy Day,' our home song," and her mother began, and Mabel joined with her, not missing a word or dropping a note—

"O happy day that fixed my choice  
On Thee, my Savior and my God!  
Well may this glowing heart rejoice,  
And tell its raptures all abroad.  
Happy day, happy day,  
When Jesus washed my sins away;  
He taught me how to watch and pray,  
And live rejoicing every day:  
Happy day, happy day,  
When Jesus washed my sins away.

I sat by her on the bed and lifted her up in my arms and placed her head upon my shoulder and as I did, I heard the death gurgle, and she looked up into my face, and said, "Yes, Jesus washed my sins away," and she was gone. Because of that precious blood which cleanses from all sin, we know today that she is with Christ and it is this hope that wipes away the tears from our eyes and puts a song of courage upon our lips, and peace within our hearts, and because of these blessings of forgiveness and comfort and hope, we will carry on in His name. The brokenhearted world needs this comfort of hope.

V. A final word. The one great event toward which the whole world moves is the Coronation of the slain Lamb. This fifth chapter of the Revelation shows the slain Lamb standing and moving in accomplishment of redemption. He takes the Book and opens the seals. He steps from mountain peak to mountain peak in His

glorious conquest until He appears. (Rev. 19:11-13)—"and I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but himself. And he is arrayed in a garment sprinkled with blood: and his name is called 'The Word of God.' Quickly is seen the Great White Throne and then finally the throne of God and the Lamb is seen in the new heaven and the new earth. Is not this the fulfillment of His promise, 'If I go I will come again?' Did not the two men in white apparel say, 'Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.'" (Acts 1:11). This was the hope that cheered and comforted the Apostolic Church. This is the thought which enabled the aged Paul to say, "Henceforth, there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day; and not to me only, but also to all them that have loved his appearing." (II Tim. 4:8). John said, "Behold, He cometh with clouds." Again, "Behold, I come Quickly. Even so come, Lord Jesus." And He will come.

"The head that once was crowned with thorns  
Is crowned with glory now;  
A royal diadem adorns  
The mighty Savior's brow."

In the darkest day, this hope is our inspiration. There is no need for our discouragement under present world conditions. There is no need for irreligious solicitude for God. The Coming King will bring in the new heaven and the new earth, wherein dwelleth righteousness. To accomplish this He is coming in glory with the holy Angels to reign on the earth. I am not concerned today about the time of His coming for no one knows. It is sinful to prophesy dates and so create false expectancy. I am not concerned just now about the manner of His coming. Let us, however, take Jesus seriously and understandingly when He says, "Be ye also ready for in such an hour as ye think not the Son of Man cometh."

I am concerned for yourself and myself that we be found faithful when He comes. For our Lord has committed to His church in this age the glory of sharing His cross and the responsibility of preaching the gospel to all nations. There are glorious by-products of the Gospel which are seen in philanthropic institutions and what is called Christian civilization. But our first responsibility is sowing the good seed, proclaiming the gospel of Christ, winning the lost for Jesus. This is our task at home and abroad. Allow me affectionately to call Southern Baptists to this supreme task, to obedience to our risen Lord's last command. In my judgment the quickest way, the right way, out of our slough of despond is to redeem the honor of our Foreign and Home Mission Boards. Break the chains that are breaking the hearts of our missionaries. Put first the challenging cause of missions—the evangelization of the world and so hasten the day of the Lord.

And our Lord's personal return is the beckoning hope of the world. Paul on the one hand and John on the other, one by argument, the other by imagery—declared the inevitable victory of the throned Lamb slain from the foundation of the world. With divine insight they foresaw that good and evil would be personified in men, not dehumanized in institutions, that missions would mean missionaries; and empires, emperors. Both Paul and John conclude that the final choice will not be between Church and an earthly system, but between the Christ and "the Anti-Christ." Listen at the voice of today. Lloyd George the statesman said, "It is Christ or Chaos." Again recently he said, "The nations are marching toward the battle field with the dove of peace embroidered on their banners." During the World War a favorite design adopted

(Continued on page 4)

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### TOO SERIOUS?

When in my first pastorate, a mission field, a newspaper man said that I was too serious. I may be. If I am, I just am. Seriousness may have driven the color from my hair before its lease was out. Seriousness may cause me to move out of this mortal tenement before the expiration of the allotted three score and ten years. But life is not to be valued by years. Methuselah lived 969 years. His history is short. He begat sons and daughters. Jesus lived only 30 years and His tribe no man can number. The bee lives only six weeks, works itself to death, but gives us the sweetest of the sweets.

Probably one is to be neither blamed nor honored for being serious minded. We inherit many things. My paternal grandfather gave his life to the South which he loved. He returned from his furlough before he was well in order that he might do his part. His body was left upon the battlefield in Alabama. My maternal grandfather, too old for battle, made visits to the battlefield to carry provisions to his three sons, two remain in Texas soil. One enlisted and was made cavalry leader at the age of 16. They took duty seriously.

But to me the warfare in which we, as a denomination, are engaged causes all other wars to pale into insignificance. We are fighting for the liberation of the human race from the bondage of sin. And to be otherwise than serious in this most serious hour is unworthy and unforgivable. Some of our forbears would, if they could, speak from the dust and disclaim us as scions should we fail or falter now.

The \$18,000.00 needed June 1st can be raised before breakfast if we only have the conquering spirit. We are not whipped unless we are whipped inside and the more difficult the task the greater the opportunity. Our preaching has never meant what it will mean if we raise on time the money due our creditors. We are confronted with an unprecedented opportunity. We shall have the ears of mankind if we pay our debts in an hour when so many are saying, "We can't."

This is the preacher's hour. The writer is aware of the many local problems which confront pastors. Many are laboring with local debts. But the far off look will revive the giving spirit and this spirit is what we need most of all. The people will follow the lead of a conquering preacher. Who wants to listen to the preacher who does not pray, preach and pay when his denomination's credit is about to go on the block? We are pleading for our people in all churches to have an opportunity to hear the facts and to take part in raising the money with which to save our credit and to make good our promises to those who trusted us. IT IS TIME TO BE SERIOUS.

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### GOOD NEWS IN THE MORNING MAIL

One layman whose life savings were caught in the bank which failed donates today the value of a coupon, \$15.00. A preacher in the eastern part of the state who is on a small salary contributes \$15.00. Another layman writes that his community is donating the value of twenty coupons, or \$300.00. The will to win will win.

—O—

### NOTICE CONCERNING COLLECTION ENVELOPES

Collection envelopes for the offering with which to pay interest on bonds due June 1st are being sent to Sunday school superintendents. The missionary societies, B.Y.P.U.'s, and churches can secure these envelopes from the superintendents.



Dr. John L. Hill of Nashville will speak in Jackson June 12 in the auditorium of Calvary Baptist Church. The object of his being here is to speak to the young people of the city B. Y. P. U.'s of Jackson. Also the neighboring towns will be invited to attend. A large crowd is expected. Students from Mississippi College and Hillman will contribute special music for the occasion.

—BR—

The Green's Creek church reports the largest crowds at their regular services in the history of the congregation. Over three hundred attended last Sunday night.

Sunday May the 21st. they will hold a memorial service. They now have full time preaching with A. R. Adams, of Petal, as their minister. Mrs. Adams has organized a junior BYPU with 17 charter members.

—BR—

Pastor E. V. May of Mercedes, Texas, says the Baptist Record is a household necessity with him. He will be back in Mississippi for two revival meetings in July, one at Shiloh church, where he joined the church; the other at Nola, where his father is a deacon. He is in his third year at Mercedes in the Rio Grande Valley, a prosperous little city, and the Lord is greatly blessing them in the work.—Mrs. George B. Eager recently passed away at the home of her son in Valdosta, Ga. She was the widow of Dr. Geo. B. Eager, a member of the well known Eager family in Mississippi, who was professor many years in the Louisville Seminary. Mrs. Eager was a woman of rare culture, strong character and great usefulness.—The announcement of our college commencements last week in the Baptist Record was about the biggest piece of bungling we have ever seen in The Record. We do not know how it happened. We apologize. Our grief is great because we have great pride in our colleges and this bungling marred the whole announcement.

—BR—

Graduating exercises for the nurses in the Baptist Hospital will be held in St. Charles Ave. Church, New Orleans, May 30 at 7:30 P.M.—The Western Recorder tells of a milk dealer in Louisville whose business has fallen off seventy per cent since the advent of beer. And that is what is almost inevitable wherever beer comes back.—Mrs. M. G. Rust died at Hopkinsville, Ky., this month. She was the widow of Dr. J. W. Rust, long-time president of Bethel Female College, and mother of our deceased friend, John O. Rust, a brilliant preacher of Nashville, Tenn., and Seattle, Washington.—Dr. O. E. Bryan, on account of continued ill health resigns as Mission Secretary for Tennessee after nine years of very effective service. Resignation effective June 1st.—Mr. Frank Leavell, Student Secretary of the Sunday School Board, is recovering after an operation for appendicitis at Baptist Hospital, Memphis.

—BR—

The Church Peace Union at a recent meeting in Atlantic City discussed the propriety of having chaplains in the army. There was a prevalent opinion that the chaplains gave semi-approval to militarism. With Baptists this matter, like practically all others, is not settled by an ecclesiastical court, but is left to the freedom of the individual preacher, as to whether he wishes to serve as chaplain in the army or navy.—We publish this week the Convention sermon and the Convention presidential address. To these other things give place. They are well worth reading by all. The sermon is true to the old gospel. The address treats of things which the Convention faces. Our only regret about this latter is that there is no mention of the liquor question among the social problems, and this at a time and place which demands a clear statement.—Forty were added to Edgefield church, Nashville, in a recent meeting in which Pastor W. H. Barton was assisted by Dr. Carter H. Jones of Murfreesboro.—Dr. J. C. Owen, formerly pastor in Meridian, becomes pastor in Murfreesboro, N. C., and chaplain of Chowan College.

Dr. W. J. McGlothlin, president of Furman University in South Carolina, and former president of the Southern Baptist Convention, was seriously injured in an automobile wreck in N. Carolina while on his way to the Southern Baptist Convention in Washington. His wife was killed, and a traveling companion also. Dr. McGlothlin is said to be improving.

—BR—

Instead of going to the Washington Convention Dr. G. H. Crutcher of Tampa, Fla., is helping in a meeting in a mission field in New Iberia, La.—It is said that in one city in Florida 3,000 people have signed a pledge to buy nothing from a store that sells beer.—Neither the president of the Southern Baptist Convention nor the W. M. U. auxiliary to the Convention, was present at the meetings in Washington. Sickness prevented.—Not waiting to see what the Convention would do, the W. M. U. meeting in Washington is said to have "launched a plan to get 100,000 Southern Baptists to give 25 cents a week for a year to lift the debt from the Foreign Mission Board."

—BR—

The Bowmar Avenue Baptist Church, Vicksburg, is laying plans for a three week's meeting beginning May 28th, and closing on June 18th. Our plans are to hold forth in two Brush Arbor meetings in two destitute sections of the city, one week each, and close out in an eight days' meeting in the church. Rev. H. L. Byrd of the Fort Worth Seminary is to preach for us in the first meeting, and Rev. H. C. Clark of Wesson is to be with us to preach in the latter Brush Arbor meeting, and the closing week at the church. The pastor, with the help of members of the local choir, will conduct the song services. Pray for us that the Word may run and be glorified in this very needy field where the door is open but many adversaries.—J. L. Boyd, Pastor.

—BR—

Shreveport, La., Ft. Worth, Texas, Atlanta, Ga., and Memphis, Tenn., have invited the Southern Baptist Convention for 1934.—Longtown church, Panola County, conducted a special Mothers' Day program. The music was appropriate to the occasion. A duet, "Mothers Prayers," was sung by Miss Sara Lee Morris and Julia May Goodwin. There was a splendid sermon by Pastor H. J. Rushing. Each mother present was given a rose by Christine Stovall and Gartha Bowmer.—Picayune church is rejoicing in the recovery of Pastor H. K. Corder and his return from the hospital in New Orleans. He preached on Mothers' Day. During his illness the pulpit was supplied effectively by Drs. Hamilton, Sellers and Watts of the Baptist Bible Institute, and by President Holcomb and the Glee Club from Woman's College. There has been a wonderful increase in membership since brother Corder came and greater interest among the young people. The pastor's illness has endeared him to the people and given him new spiritual vigor.

—BR—

From Dr. W. O. Carver of the Louisville Seminary comes a helpful new book, "How The New Testament Came to be Written." It is a series of lectures originally delivered at Ridgcrest and now appearing in book form by request. The background of every book in the New Testament is given in a way that helps in the interpretation of these books. Dr. Carver classifies the books according to the conditions and causes which called them forth into five groups, 1. The Literature of an Extending Gospel: Matthew, Mark, Luke, Acts, Philippians, Philemon, Third John, Timothy and Titus. 2. Literature of a growing Church: James, Thess., and Cor. 3. Literature of a Developing Theology: Gal., Rom., and Eph. 4. Literature of a Controverted Faith: Heb., Col., John's Gospel and two epistles. 5. Literature of a Persecuted People: Jude, Peter and Rev. This gives a cross section study of the New Testament and an illuminating interpretation. To our mind the one numbered 4 is particularly helpful. The book is published by Revell and sells for \$1.00.

Eugene R. Black, governor of Fed. Reserve Bank in Atlanta, has been appointed by President Roosevelt, governor of the entire federal reserve system in the United States. He is a deacon in First Baptist Church in Atlanta.—A district judge in Colorado has ruled in a case before him that the sale of 3.2 beer is a violation of the federal constitution. He said, "Congress, by legislative action, might state that gasoline is non-inflammable, but that does not keep it from burning."—Dr. R. B. Gunter spent the week-end at Baylor College, Belton, Texas, where his daughter graduates as valedictorian of the High School.—Dr. A. J. Holt of Arcadia, Fla., passed away May 15th at the age of 91. He was one of the best beloved ministers in the Southern Baptist Convention, always attending its meetings and always full of sunshine and hope. He was born in Eastern Kentucky, spent a large part of his early life in Texas and Oklahoma as a missionary to the Indians, was mission secretary in Texas and Tennessee for many years and spent his last years in Florida. His was a loyal spirit, filled with love to God and the brethren, and his life was full of good works.

—BR—

The joint commencement of Mississippi and Hillman Colleges last week-end was unusually well attended. Friends were present from many parts of the state to see the young people graduating, and alumni were much in evidence. The contests were of high order. The results will be found in another paragraph. On Sunday morning Dr. S. G. Posey, pastor Coliseum church, New Orleans, preached a sermon replete with helpfulness and Bible truth. His text was, "Holy Ground." Dr. Posey was graduated from Miss. College twenty years ago and has honored the institution by great service in his various pastorates. On Sunday evening the M. C. orchestra and Glee Clubs of the two colleges gave an inspiring program, which showed that the musical training here is of the best. The singing was worshipful. Professors Slater and Mackie had charge of the program.

—BR—

The secular papers are telling us that this meeting of Northern and Southern Baptists in Washington is the first time they have gotten together since they split over the slavery question in 1845. This of course is a mistake as there was a meeting of these groups in St. Louis some 25 years ago just after the meeting of the Southern Baptists in Kansas City. Hon. E. W. Stephens of Missouri presided over this convention of Baptists.

—BR—

(Continued from page 3)

by many nations was Christ confronting the Kaiser. One memorable such picture appeared in the London Journal, Punch, showing the Kaiser cowering before the Cross with the title—"The Two Emperors." Dismiss Paul, seal up the Apocalypse, and the very ground will cry out in agony and awe of man's inevitable drama.

The Warrior-Lamb is marching on to ultimate conquest. Upon all the conflict now raging there flashes the glory of His return and in this blessed hope we are able to sing with Martin Luther,

"We wait beneath the furnace blast  
The pangs of transformation  
Not painlessly doth God recast,  
And mould anew the Nation  
Where wrongs expire;  
Nor spares the hand  
That from the land  
Uproots the ancient evil.

"Then let the selfish lips be dumb  
And hushed the breath of sighing,  
Before the joy of peace must come  
The pains of purifying.  
God give us grace  
Each in his place  
To bear his lot,  
And murmuring not  
Endure and wait the labor."



## The Baptist Record

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### ADDRESS

By Dr. M. E. Dodd opening the  
Southern Baptist Convention  
Washington, D. C., May 19, 1933

"And do not accept the name of  
'leader,' for your Leader is one  
alone, the Christ, and you are all  
brothers." Thus reads the Wey-  
mouth translation. (Matthew 23:8-  
10).

Without seeming to appear in the  
garb of a false modesty may I say  
frankly that these words of our  
Lord express my real feeling at this  
moment.

We all bow in humble submission  
to the divine Providence which per-  
mitted (note I say permitted) our  
beloved brother Fred F. Brown, to  
become disabled and which prevents  
him from being here.

The same providence imposes up-  
on me the duty of stepping into  
this position of trust. I do so as  
your servant. I have never sought  
and shall not shirk any responsibil-  
ity.

We are here as the messengers of  
the churches. Paul speaks of the  
messengers of the churches as the  
glory of Christ. We are not dele-  
gates. We have no delegated autho-  
rity. We have no legislative power.  
All of the authoritative legislation  
under which we operate may be  
found in the New Testament.

As messengers of the churches we  
are here to counsel with each other  
as to how we may best take care of  
the work, all the work, which  
Christ has committed to our hearts  
and hands.

The membership of the churches  
from which we come is supposed to  
be composed of redeemed, regener-  
ated individuals. They therefore,  
constitute the world's only safe and  
pure democracy. Christ displayed  
supreme sagacity when He estab-  
lished the world's first pure democ-  
racy and at the same time laid  
down the requirement that it should  
consist of regenerated souls.

For this reason we need no other  
leader, that is, in the sense of a  
master, no dictator if you please,  
except Christ. Let Russia have her  
Stalin, Turkey her Kemal Pasha,  
Italy her Mussolini, and Germany  
her Hitler. They well befit an un-  
redeemed world; but we have our

Christ who is all sufficient and  
supreme. All of us are brethren.  
Therefore, let us now behave our-  
selves as becometh brethren.

We are met in this historic city,  
our beloved National Capitol, for  
the third time since the organization  
of this Convention in 1845.

We salute our president, Franklin  
D. Roosevelt, and say from our  
deepest heart, "God bless you, Mr.  
President." We would pray for him  
and for all who are associated with  
him in the administration of our  
nation's affairs, even as we are en-  
joined to do in I Timothy 2:1-2.

The world's highways cross in  
this city. We are at the center of  
stirring movements, world currents,  
titanic struggles. We have the un-  
paralleled opportunity of the cen-  
turies to properly positionize our-  
selves in relation to these world af-  
fairs.

We will positionize ourselves be-  
fore the world, not by pronouncing  
pious platitudes, or writing formal  
resolutions, but by demonstrating  
how a spiritual democracy can work  
together for the advancement of  
Christ's kingdom on earth.

By our conduct here we will either  
"adorn the gospel of Jesus Christ,"  
and commend it to the whole world,  
or else we will become a spectacle  
to men and angels. The challenge  
of the centuries is upon us—the in-  
heritance of the past and the appeal  
of the future.

In this Convention, as in none  
other during the thirty years which  
I have attended—

I. WE SHALL FACE FEARFUL  
PROBLEMS;

II. WE SHALL NEED TO FOS-  
TER SOUND PRINCIPLES; and

III. TO FOLLOW SAFE POLI-  
CIES.

In order to do these things well  
we shall need:

Wisdom which cometh from  
above;

The consciousness of that Pres-  
ence which has been promised;

The power of the Holy Spirit;

The courage of a deep conviction;

The consecration of a great love; and

All the sanctified common sense  
that all of us can command.

I. Without attempting to detail  
the problems which we confront at  
this Convention, I would say that  
they may be classified under four  
heads, namely:

1. SPIRITUAL;
2. ORGANIZATIONAL;
3. FINANCIAL;
4. SOCIAL.

Our spiritual problems are first.

Our first and supreme need is  
spiritual power. If our heart is right  
with God, then we can give each  
other our hand. The Holy Spirit  
is the source of all spiritual power.  
Without the presence and power of  
the Spirit we are undone. God's  
work must be done under the lead-  
ership of God's Spirit. We must,  
therefore, yield ourselves wholly to  
that leadership. In order to be ves-  
sels meet for the Master's use we  
must come to God in humility and  
contrition, in confession and conse-  
cration. He has promised to revive  
our spirits when we do. (Isa. 27:  
15). We can get nowhere in His  
work without this. And God's cho-  
sen servants, the pastors of the

churches, must set the example and  
lead the way. "You shall receive  
power when the Holy Ghost is come  
upon you."

Here is the word of one of our  
honored editors which we will do  
well to make our own: "The spirit of  
unrest, or near-panic, that is ap-  
parent in every other walk of life,  
is having its effect upon our de-  
nominational work. The country has  
been altogether too close to the  
brink of revolution during the past  
several months that its effect has  
not been felt in all our denomina-  
tional activities.

"We have, however, a stabilizing  
Power in our midst that the world  
does not have. Economic and poli-  
tical systems may go to smash, but  
we have a God who is not affected  
by the changes that trouble the  
world and is not shaken, though the  
mountains be removed from their  
foundations.

"Let us keep our heads, trust our  
God and dare to follow where He  
leads. We would create a sorry  
spectacle before the world and dis-  
credit our boasted belief in the sus-  
taining power of our heavenly  
Father should the Convention for-  
get itself and manifest a spirit of  
panic akin to that displayed by the  
world.

"Let us catch step with the mar-  
tyrs of other days who dared to  
face persecution and great hardship  
for the Master. Let's keep our  
Christian poise. For there is no  
reason for alarm if we really trust  
in the power of our God to help us.  
There is, we believe, a way out of  
our difficulties if we will find the  
mind of the Master. And by faith  
and prayer we will find His mind  
and then proceed to overcome every  
obstacle."

2. Our organizational problems  
bring us face to face with the ques-  
tion as to whether or not the Sou-  
thern Baptist Convention is really  
what its name implies, or whether  
it is only a federation of states or  
other groups. We should decide  
either one or the other. We cannot  
go on half and half. This Conven-  
tion must either take its stand as  
being composed of messengers di-  
rect from the churches and assert  
its right of direct appeal to the  
churches or else it must surrender  
its claim as an autonomous Conven-  
tion and become a mere federation  
of other groups. It is a question of  
whether we shall continue further  
the presbyterializing tendency, so  
marked in recent years, or whether  
we shall turn back to the democracy  
of the saints.

3. Our financial problems are  
most serious. All of us know it is  
impossible to spend more than we  
get and continue in good financial  
standing. Painful as it may be,  
budgets must be balanced. This can  
be done only by reducing expendi-  
tures and increasing income until  
the ends meet.

It is heartening to hear that this  
is being done in some quarters and  
great savings are being effected by  
some of our institutions.

We must recapture broken confi-  
dence by the most open and strict  
administration of denominational af-  
fairs. Honesty, integrity, reliability,  
dependability are ancient Christian  
virtues which cry out for reincarna-

### FOR PREVENTION OF OLD AGE DEPENDENCY

The Relief and Annuity Board  
invites ministers, missionaries,  
or other eligible denominational  
servants to participate in one  
or more of the following An-  
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First, The Service Annuity—The  
Board's major Annuity Plan,  
provides income at sixty-five  
or earlier if totally and per-  
manently disabled.

Second, The Savings Annuity.

Third, The Special Annuity.

Plans two and three may be  
used for providing either future  
retirement incomes or immediate  
benefits.

Write for full explanation.

THOMAS J. WATTS,  
Executive Secretary  
1226 Athletic Club Bldg.  
DALLAS, TEXAS

tion. The great masses of our peo-  
ple must be assured and reassured  
that money they give will go exactly  
as directed.

We will again assert our moral  
and financial responsibility for all  
debts. But at the same time we  
must face up to the fact that we  
have other obligations besides bond-  
ed indebtedness. We owe moral ob-  
ligations to the workers, teachers,  
and missionaries who are dependent  
on us for support, for themselves,  
and for our work in which they are  
engaged. If it is a moral obligation  
to meet our debts, there is also a  
moral obligation to take care of our  
work and workers. Our creditors  
must be reasonable and sympathetic.

We cannot pay debts with dollars  
worth two or three times as much  
as when we contracted the obliga-  
tions. On this point we would ex-  
press great gratitude for the cour-  
ageous leadership which the presi-  
dent of our nation has exerted in  
turning financial affairs toward the  
point where our dollars may soon be  
worth something near the value of  
the dollars we borrowed.

Under the leadership of a wise  
sub-committee of our executive com-  
mittee definite and well thought out  
(Continued on page 6)

**RED EYES** Quickly cleared up after  
reading, sewing or driving.  
Dickey's Old Reliable Eye Wash has given  
painless, prompt relief for 50 years. Price 25c.  
DICKEY DRUG CO., BRISTOL, VA.

### Cheapest and Best

Ask your dealer for Daisy Fly  
Killer. Placed anywhere, attracts  
and kills all flies. Neat, clean, con-  
venient. Lasts all season. Made of  
metal. Can't spill or tip over. Can't  
soil, or injure anything. Guar-  
anteed. Harold Somers, Inc., Brooklyn, N. Y.

**DAISY FLY KILLER**

### Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S  
TONIC**

Will rid you of

**MALARIA**

and build you up. Used for 65 years for Chills,  
Fever, Malaria and

**A General Tonic**

50c and \$1.00 At All Druggists



## The Children's Circle

MRS. P. I. LIPSEY

### VACATION DAYS

Vacation days, vacation ways,  
Vacation friends and chums!  
The world puts by its work, and  
plays  
When vacation comes!

Vacation jests, vacation quests  
On quiet peaks and shores!  
We all are Mother Nature's guests  
Within her out-of-doors!

Vacation days, vacation days!  
Who can be grieving when  
The very air about us says  
Vacation's come again!

—Mary Carolyn Davies.

—o—

My Dear Children:

My, my, how empty our house seems this morning! At half past six, so early, our little visitors, Jeannie and Ann, with their mother, left us for a visit with their other grandmother and grandfather in Ruston, La. We have had a nice time with them this past week, and hate to see them go, but they will stop again with us on their way to New York, where they will be for a time. How many of you will be going to see grandma and grandpa this summer? And do they live in town, or in the country where there is lots of room and plenty of vegetables and fruits and cows and calves, horses, maybe oxen, and chickens and kitties and dogs? Tell us about it, won't you?

I heard this morning from our Friend in Clarksdale. Though we do not know her name, she is not a stranger to us, for each month there comes her generous contribution of \$3.00. No, she's a real Friend, and we send her our love, don't we?

Is commencement over, or is it going on now? And what part did you take in it? From what I've heard there are some mighty good speakers in our Children's Circle.

I am giving you a little poem this week on Vacation, and am still waiting to hear how you are going to spend yours. I hope you will have a good time. That's all I am going to say about it now, because it looks like I'm always preaching to you.

Much love from

Mrs. Lipsey.

(Continued from page 5)

plans will be submitted for taking care of our obligations.

We cannot get rid of our debts by transferring them from one agency to another or by ordering the Executive Committee to take over all the debts. This process only makes it more difficult to ever get out of debt, because the agency thus relieved usually begins to accumulate other debts, and as a result the churches begin designating gifts away from the Executive Committee.

Many honored brethren are coming forward with various proposals for taking care of these debts. Many of these proposals have much merit to commend them. For the most part, however, they are mere expedients. We can never unite our

### FOR SALE

"High View INN", Ridgecrest, N. C. Operated successfully for a number of years by the late Mr. & Mrs. J. R. Pace. Furnished or unfurnished.  
Terms to suit. Edgar Whitener, Adm'r.  
1001 Johnson St., High Point, N. C.

Bible Questions No. 21: May 25th.  
David Mourns over Absalom's Death. II Sam. 19:1-15.

1. What direction did David give to all his captains when they went out to fight with Absalom?
2. What made him grieve so much over his bad son? Do fathers love only good children?
3. Though Absalom had been killed while fighting against his father, how did David mourn for him? 2 Sam. 19:4.
4. How did Captain Joab reprove the King?
5. Do you think Joab was a kind man or a hard one?
6. However, how did David receive his advice? Did he seem to think Joab was right this time?
7. The people had tried to make Absalom king instead of David, but now that Absalom was dead, how were the people talking? Verses 9 and 10.
8. How did the King move the hearts of all the men of Judah?
9. Did he come back? Verse 15.

Clarksdale, Miss.  
May 18, 1933

Orphans .....	\$2.00
B. B. I. ....	1.00
	\$3.00

J. L. Club No. 4.  
"Friend."

Thank you ma'am, though we don't know how to do it, after all these months of cheerful giving to our Causes. But we are deeply appreciative.

—BR—

Taylor, Miss.  
May 18, 1933.

Dear Mrs. Lipsey:

I am sending \$2.25 for June, July and August, half for the Orphans and Miss Vera Martin.

I'm still crippled, will always be a cripple. So glad to be Jeannie Lipsey Club No. 9. Sure appreciate the kindness you have shown me. Hope your Christian work success, and hope you stay well. Your best friend. Love,

Mrs. M. G. Austin.

We are so sorry, Mrs. Austin, you are not all right yet. Maybe the doctors don't know this time—sometimes they are mistaken, and I hope they are this time. We send our thanks and love to Jeannie Lipsey Club No. 9.

forces in a great forward movement on an expedient. One man's proposal may be as good as another's, but all cannot be adopted. When, therefore, one is chosen in preference to others then it fails to secure unanimous cooperation. But we can unite upon great sound principles, which have a scriptural foundation and divine approval.

This Convention has more than once declared its conviction that God's plan for financing Kingdom causes is by tithes and offerings. God's people must give God's money on God's Day for God's work. If ours is God's work and we follow God's plan, we will have the guarantee of God's blessing.

4. By our social problems I mean that we must in this Convention, especially since we are meeting here in our Nation's Capitol, face up to the social implications of the gospel which we preach.

Battles are raging everywhere between capital and labor, employer and employee, debtor and creditor, buyer and seller, imperialism and

democracy, communism, and constitutional government.

We cannot, we must not, we will not evade the responsibility of taking our stand on the side of justice and righteousness in these matters. We must stand for the interest of the greatest good to the greatest number.

II. In the second place this Convention will do well to foster the great FUNDAMENTAL PRINCIPLES of New Testament Christianity and Spiritual Democracy upon which it stands and has stood through the years.

III. In the third place we will do well in times like these to pursue SOUND POLICIES. Going off at tangents, adopting expedients, experimenting with every sort of new machinery will only accentuate our problems. We do not need additional or new machinery. Probably we need less. We need to simplify and to revitalize what we already have.

My own feeling is that we can best do this by injecting new blood and new life: without being afraid of young people with new ideas. Since 1920, when we last met in Washington, we have baptized into our churches 2,519,551. Most of these are young people. It is the day of youth. We need to call forward the enthusiasm, the optimism, the courage, the consecration of this vast force of our youth. This army of youth, however, if not to supplant the honored and faithful servants of Christ whose wisdom and experience are invaluable, but to supplement their service with that of our younger forces. Those who have borne the burden and brunt of the battle to the present hour are in many cases tired and discouraged. They are begrimed and broken. Their lines are wavering. We need to call forward this vast army of new troops and hurl them to the front of the battle line.

During the past fifteen years many strong and brilliant young ministers have gone forth from our colleges and seminaries. We should sound the challenge to them to step forward, "Step forward, young man, step forward!" They must not be looked upon as impertinent when, with a new vision of a new day and a new world, and with the courage of new hopes and powers surging in them they do venture to make some suggestions. We cannot carry Christ's work forward on ox cart policies in an age of automobiles and airplanes.

What we need now as never before is:

- To see our problems clearly,
- To face them courageously,
- To deal with them conscientiously, and
- To work at them ceaselessly.

This is the stern call of duty in our high hour of privilege. It is great to be living now. Business has scraped bottom and is going up. Our institutions and missionaries are doing the greatest work of their history. The future challenges with the call of new adventure. It is the day of destiny for the people of God. Everything else has failed. Men's hearts have been battered and broken everywhere. We who claim to be God's people can point the way and lead out. Unless, however,

we do there is no hope anywhere.

I seem to see looming before us the possibility of one of three things: (1) A World Revival of Spiritual Religion, (2) A World Revolution, or (3) The Return of our Lord. What we do in this Convention will have much to do with determining which it shall be. God help us!



## "The Leaves of Life Keep Falling— one by one"

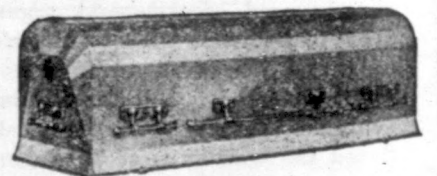
EACH leaf that flourishes on the tree of life falls to the earth at its appointed hour, mingling its dust with the dust from which it sprung and leaving a void that nothing else can fill.

At the hour of parting the sensibilities of the human heart recoil from the crude methods of the past and demand the sustaining assurance of protection for that which is laid away. In response to this demand the leading funeral directors everywhere now provide the enduring sanctuary of the

## GALION CRYPTORIUM

THE UNDER-GROUND MAUSOLEUM  
The Cryptorium supersedes all temporary receptacles for the interment of casket and contents. No external agency of change can force entry to its inner chamber. The humid warmth of summer rains and the ice-locked grip of winter are powerless against its non-porous, rust resisting metal walls. In the impregnable chamber of the Cryptorium casket and contents repose unaltered by external causes long after the normal life of those who provide it for their dead.

The design of the Cryptorium is in harmony with the modern trend in casket architecture. Its appointments are masterpieces of classic purity. Its range of colors and finishes is practically unlimited. Yet Cryptorium protection adds but little to the cost of mortuary service. Some models are priced as low as \$100, f.o.b., Galion, Ohio.



Mail the Coupon. This book explains how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

THE GALION METALLIC VAULT CO.  
Dept. J-4 Galion, Ohio

Please send a copy of the book referred to.

Name .....

Address .....



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi



Rev. Jacob Gartenhaus  
Home Mission Board  
Missionary to the Jews

Bro. Gartenhaus who is representing us in our work among the Jews will be with us for all of our District BYPU Conventions except the first. He was to have been in each one but because of the regular meeting of the Home Mission Board on June 7th cannot attend the meeting in Aberdeen. You will be deeply interested in the two messages Bro. Gartenhaus brings, one on his trip to the Holy Land and the other "Our Jewish Neighbors."

### FRANKLIN HAS INTERESTING MEETING

The Franklin Associational BYPU progresses nicely under the leadership of President Winfield Rod-

riguez. Their last meeting was held at Eddiceton April 30th and a splendid program was given. Nine churches were represented and a fine spirit manifested. Bro. Otis Jones was elected to the place of Associational BYPU Pastor. The next meeting will be in Bude July 30th at which time they will have an all-day meeting.

### BOLIVAR MEETING HAS JIG SAW PUZZLE

At the recent meeting of the Bolivar County Associational BYPU two members of the BYPU were given the task of working a Jig Saw Puzzle. This puzzle was made by President Strickland and the pieces were counties in District 2 of which Bolivar is a part. This interesting part of the program was for the purpose of announcing in an unforgettable way the coming District BYPU Convention at Winona June 22-23. The entire program was an interesting one and the reports of the unions shows that splendid work is being done and progress made.

Here is a sample of the fine spirit being manifested on the part of many of our splendid young people. Miss Arda Stringer writes that she plans to teach as many study courses this summer as she can possibly get in. She does it because she loves the Lord, His work, and the young people. Several others have written in saying that their time is at our disposal and that they will be glad to go and do the bidding of the BYPU Department. Such spirit as this means deep consecration.

### BILOXI MEETING STRENGTHENS INTERMEDIATE BYPU

The recent revival of First Baptist Church, Biloxi, resulted in reaching twelve fine Intermediate boys and girls for Christ. The Intermediate BYPU had a gain the following Sunday of six members. Thus the BYPU is proving true to its task of enlisting the young Christians for training. Mrs. F. J. Pates, Jr., is the happy leader of this splendid union.

## Obituary

### IN MEMORY OF W. T. PEACOCK

William Thomas Peacock was born June 29, 1877, married to Miss Lizzie R. Leggett, New Orleans, Feb. 25, 1912. In early manhood he united with the Baptist Church, keeping the faith until death, being ordained a deacon in the Elizabeth Memorial Baptist Church, Branch, La., in July 1922. Besides his wife he leaves 3 sisters: Mrs. Lucy Honea, D'Lo, Miss.; Mrs. Ida Sullivan, Weathersby, Miss.; Mrs. Brilla Berry, New Hebron, Miss. Nephews: Orie and Plarence Crawford, Jackson, Miss.; Ovie and

Arnold Berry, New Hebron, Miss., and other relatives.

Mrs. Peacock, Goss, Miss.

I. M. ROBBINS

Brother I. M. Robbins lived from March 20, 1855 to May 2, 1933, in Marion County, Mississippi. Lived on a farm. Married three times and reared twenty children. Joined Ebenezer Baptist Church. Moved to Bunker Hill where he was made a deacon and served faithfully till death. He loved the Lord, his church, his family and his many friends. The confidence and esteem in which he was held was evidenced by the great throng who attended his funeral that beautiful Wednesday, May 3, 1933. After appropriate services in his church his body was laid to rest to await the resurrection, Rev. Bryan Simmons and T. D. Cox officiating.—T.D.C.

### PREPARE FOR PROSPERITY

An improvement in business, or a return to prosperity, will mean little to those who are unprepared and are just waiting for something to turn up.

Men and women who invest their time and money in a well planned business course, and who are thoroughly prepared will be able to take advantage of opportunities for remunerative employment.

Mr. Houston Fall, president of Fall's Business College, Nashville, Tenn., offers personal assistance along vocational lines. This service is appreciated both by the individual who has made thorough preparation and the business men who depend upon his unbiased recommendations.

### SUNDAY SCHOOL ATTENDANCE MAY 21, 1933

Jackson, First Church	838
Jackson, Calvary Church	986
Jackson, Grif. Mem. Church	561
Jackson, Davis Mem. Church	490
Jackson, Parkway Church	194
Jackson, Northside Church	72
Meridian, First Church	721
Columbus, First Church	733
McComb, First Church	440
Laurel, First Church	517
Laurel, West Laurel Church	460
Laurel, Second Avenue Church	288
Laurel, Wausau Church	52
Charleston Baptist Church	215
Clarksdale Baptist Church	368
Petal-Harvey Church	214

### BYPU ATTENDANCE MAY 21

Jackson, First Church	105
Jackson, Calvary Church	139
Jackson, Grif. Mem. Church	198
Jackson, Davis Mem. Church	247
Columbus, First Church	168
McComb, First Church	125
Clarksdale Baptist Church	90
Petal-Harvey Church	63

"How do you determine the horsepower of a car?"

"By the number of horses it takes to pull it back to town."

## SORES BOILS CUTS, BURNS CARBUNCLES

Are Healed Promptly By

## GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

## NURSE REGAINS HER HEALTH

After Taking Five Bottles of Lydia E. Pinkham's Vegetable Compound



"I am a registered nurse. For three years I was too run-down to work. My condition improved wonderfully after taking five bottles of Lydia E. Pinkham's Vegetable Compound. It increased my appetite, quieted my nerves, improved my digestion and relieved sleeplessness. I am glad to tell any woman what a splendid medicine this is."—CLARA A. SABIN, 195 Amity St., Brooklyn, New York.

You can depend upon a medicine which has the written endorsement of more than half a million women.

A modest Scotchman, in speaking of his family, said:

"The Douglas family is a verra, verra auld Scotch family. The line rins-awa' back into antiquity. We dinna ken hoo far back it rins, but it's a lang, lang way back, and the history of the Douglas family is recorded in five volumes. In aboot the middle of the third volume, in a marginal note, we read, 'Aboot this time the world was created.'—New Outlook.

## FALL'S BUSINESS COLLEGE

Established 1882  
Thoroughly prepares ambitious young men and young women for successful business lives. Write today for full information. Accounting—Secretarial—Stenographic Courses. Fully Accredited by National Association Accredited Commercial Schools.  
Eleventh and Broad Nashville, Tennessee

### "What Saith The Scriptures"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

## WOMEN'S PAINS

EASED QUICKER BY LIQUID MEDICINE

Why prolong your discomfort waiting for solid pain remedies to dissolve in your stomach? When you take Capudine for periodic pain, rheumatic or neuralgic pain, headaches, or aches due to colds, you needn't wait for relief because Capudine is liquid and its ingredients are already dissolved. Your system absorbs them at once. Soothing relief follows immediately.

Use Liquid

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...It's already dissolved!

## The NEW Book "Much Talked About"

W. EUGENE SALLEE:  
CHRIST'S AMBASSADOR

By Annie Jenkins Sallee

\$1.50 postpaid

SALES PROCEEDS GO TO FOREIGN MISSION DEBT

The inspiring, challenging story of the virile, constructive, consecrated life of a missionary statesman from the pen of his cultured, efficient, self-effacing companion in vision and achievement. This is more than the biography of an individual; it is an epic of intelligent consecration and masterful building. This book will make the reader over intellectually and spiritually, and brings the additional satisfaction of knowing that all proceeds from its sale go to Foreign Missions.

Your purchase of this book means your personal contribution toward the debt of the Foreign Mission Board.

## Baptist Book Store

500 E. Capitol Street  
JACKSON, MISS.



President M. P. L. Berry is exceedingly happy over the year's work at Hillman. A fine group of young women was graduated. He says there cannot be found a company of young women more noble minded. Not a case of discipline in two years; not a student called before the faculty for any reproof.

—BR—

Three received the M.A. degree at Mississippi College this week: Miss Ruth H. Crow of Clinton, Mrs. H. Vaughan of Jackson, Miss Ida May Watts of Columbia. The honorary degree of D.D. was conferred on Rev. J. R. Nutt of Lufkin, Texas, and that of L.L.D. on President Nelson of Miss. College.

—BR—

These received the B.A. degree at Mississippi College with "Special Distinction": J. Leo Green of Tupelo, C. F. Wallace of Carrollton, and Miss Effie McDonald of Clinton. The following received the B.A. with Distinction: Miss Myrtis Crowe of Clinton, Miss Daisy B. James of Clinton, Ralph Reeves of Summit, F. M. Rugg of Thrasher, W. C. Russell of Hazlehurst, J. E. Stone of Newton, Vera E. Taylor of Raymond.

—BR—

The address of Gov. Neff, President of Baylor University, to the graduating class of Miss. College was a master-piece on the subject of personality. The exercises were exceedingly impressive, one of the most satisfactory in the history of the college. Everything was orderly, dignified, impressive. President Nelson is being congratulated on every hand in the accomplishments of his first year's administration.

—BR—

The Convention in Washington apparently decided on the plan to secure 100,000 people to give an extra dollar a month to pay the debts of our boards, "to be applied only upon debts as directed by mutual conference between state and southwide agencies." This leaves it for the present a little indefinite. But it can be satisfactorily worked out by the state boards and the southwide boards.

—BR—

Many of God's people have been praying for a world-wide revival. And the indications are that it is breaking in unexpected places. Even so, if it pleases God. Jesus said, "I thank thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent and didst reveal them unto babes." The revival fires are burning in North China and in Africa. In these places the conditions and results are pentecostal. Great waves of revival are breaking over many communities, and hundreds, in some places thousands, are applying for baptism. In three villages in China not a heathen family remains. God's sovereign, elective grace is at work. The wind bloweth where it listeth. Let others join in praying.

—BR—

Mrs. Armstrong of Missouri was elected president of the W.M.U. auxiliary to the So. Bap. Convention.—The reports which come to us of the things done at the So. Bap. Convention in Washington are quite satisfactory. The brethren decided to combine the Executive and Promotion Committee. This seemed good in the interest of economy, though some good men opposed it. This will give the Ex. Com. something to do. The proposal to combine the three theological schools was rejected. This has been urged by some brethren in the northeastern part of the territory, because they have never been able to take into their affections the B.B.I. in New Orleans, and the S.W.B.T. Seminary in Ft. Worth. The continuance of these schools is a necessity if one half of our young preachers are to get a chance at training. Most of those in New Orleans and Ft. Worth support themselves by preaching to nearby churches. The effort to combine the Home Board and Foreign Board also failed. While the combination would not have necessarily reduced the amount of work undertaken, it would have possibly put too heavy responsibility on one board and decreased the efficiency.

## MISSISSIPPI COLLEGE GRADUATES OF 1933

—O—

The following received the B.A. degree from Mississippi College on Monday evening in addition to those mentioned elsewhere:

James Allen, Amory.  
W. S. Alliston, Jackson.  
J. F. Arnold, Shannon.  
Bruce Benson, McComb.  
F. C. Burt, Carthage.  
J. C. Campbell, Clinton.  
Jessie M. Carlisle, Jackson.  
A. M. Cole, Silver Creek.  
M. A. Flowers, Schlater.  
C. B. Green, Clinton.  
C. E. Hemphill, Brookhaven.  
Mildred Herrington, Terry.  
J. W. Herron, Collins.  
J. F. Hewlett, Greenwood.  
Roy Hood, Eupora.  
E. T. James, Montrose.  
R. C. Marshall, Crystal Springs.  
J. O. Montague, Vaiden.  
Grace Murray, Jackson.  
J. W. Parnell, Sardis.  
L. S. Penix, Hamilton.  
E. D. Reynolds, Clinton.  
C. F. Saffley, Drew.  
S. F. Simmons, Bogalusa, La.  
W. E. Slay, Hazlehurst.  
C. J. Smiley, Columbia.  
C. H. Snell, Duck Hill.  
H. E. Steele, Forest.  
E. H. Stowers, Schlater.  
L. H. Stowers, Schlater.  
Gertrude Thetford, Union Church.  
R. P. Travis, Heidelberg.  
M. J. Tyrone, Oak Vale.  
Maggie Veazey, Raymond.  
James Watts, Jr., Pelahatchie.  
Ruby Westbrook, Clinton.  
J. C. Wilkins, Duck Hill.  
J. K. Wilson, Clinton.  
J. F. Woodson, Grenada.

—O—

## HILLMAN GRADUATES OF 1933

## Literary Graduates

Name	Post Office
Olga Bowles, Rolling Fork, Mississippi.	
Margaret Davis, Yazoo City.	
Alleene Epting, Baldwin.	
Julia Etta Eager, Clinton.	
Helen Eubanks, Sallis.	
Ada Franks, Delhi, Louisiana.	
Blanche Gaddis, Alto, Louisiana.	
Emily Hosmer, Greenwood, Mississippi.	
Margaret Johnson, Clinton.	
Virginia Jones, Jackson.	
Beth Lovelace, Jackson.	
Anne McMillan, Hickory.	
Marion Robinette, Clinton.	
Bertie Smith, Overt.	
Jessie Leigh Tyrone, Prentiss.	
Zadeen Walton, Walnut Grove.	
Linnie Wright, Vicksburg.	

## Graduate in Expression

Margaret Davis, Yazoo City.

## Graduate in Voice

Gertrude Thetford, Union Church.

## Post-Graduate in Piano

Martha Williams, Lake Providence, La.

—BR—

Medals and others awards were given to students of Miss. College as follows: J. Leo Green, the Brough medal for highest grades in class, Landrum Shettles the Bailey medal for work in Biology, Jno. E. Stone and Sam Jones medals for extempore debate, Sam Jones the Junior speaker's medal, C. O. White the Sophomore declamation medal.—Seale the Farr Freshman declamation medal; J. B. Riley award for best kept room, special mention being given Jas. Berry and Bruce Benson also. Marlee Gordon was given the medal for most improvement.

## REMEMBER OUR BONDS

—O—

My Fellow Helper in the Lord's work:

The Baptists of Mississippi owe June 1, 1933, the semi-annual interest on \$595,000.00 worth of bonds. This interest amounts to \$17,850.00. It is represented by 1,190 coupons, each valued at \$15.00. \$15.00 is the interest on a \$500.00 bond for six months. Our appeal in order to raise the amount due June 1st is for individuals, Sunday schools, B. Y. P. U's., missionary societies and former students of Mississippi Baptist Colleges to pay for as many coupons as the Holy Spirit may impress as being the obligation of each. Bear in mind that 1,190 coupons at \$15.00 each will be due June 1st.

The first consideration is for you, as an individual, to decide how many coupons you will pay for. The second is to make your appeal to the organization which you lead for as many coupons as the organization can reasonably pay for. The pastor can appeal to the church, the Sunday school superintendent to the Sunday school, the B. Y. P. U. president and director to the B. Y. P. U., the president of missionary societies to the society. If as an individual you should find it impossible to pay for one coupon, you may get others to join you in making up the amount. If able to pay for more than one, you will want to do so. This same plan can be applied to the church and to every organization.

A conquering spirit on the part of each one to whom this letter is going will enable us to raise every dollar of the amount not later than the first Sunday in June. June being Educational month, we are going to climax our offering on Sunday, June 4th. All that can be secured prior to that time will only boost the offering on that day. We want individuals and organizations to take as many coupons as possible and then let the organizations make a general offering in addition. Envelopes for the offering will be sent to the various organizations for distribution on the first Sunday after they are received. They can be taken up with the offering as fast as the contributors bring them in. Already one layman has volunteered to give \$500.00 rather than to have the Baptist denomination default. The contributions thus far have ranged from this amount to \$15.00.

Sincerely yours,

R. B. GUNTER, Cor. Sec'y.

—BR—

The Home Board reports 2,668 baptisms in the past year. The Baptist Hospital in New Orleans ministered to 6,742 patients in the past year. It received a small legacy from a Jewish citizen of New Orleans.—Member of the Foreign Mission Board from Mississippi is W. E. Holcomb of Hattiesburg; of the Home Board, W. A. Hewitt, of Jackson; of the S. S. Bd., V. E. Boston of Clarksdale; of the Relief Board, J. W. Mayfield of McComb; L. T. Lowrey member of the Education Committee; A. F. Crittendon on the Social Service Committee.

—BR—

One thing the average mind finds it hard to explain, why it is that the federal government can't run down a bootlegger for selling liquor, but seems to be able to lay hands on him for not reporting his income and paying the tax on it.—It is said that Dr. McGlothlin is recovering from the automobile accident in which he was hurt and his wife was killed.—Dr. E. F. Haight and Pastor J. L. Boyd were appointed members of the committee on preservation of Baptist history by the Convention in Washington. President W. E. Holcomb was made a member of the Committee on Men's Brotherhood. Dr. R. G. Lee was made chairman of the Committee on order of business for next year. Dr. W. A. Hewitt was a member of the Committee on time, place and preacher for next year. The next Convention goes to Ft. Worth. The Foreign Mission Board reduced its indebtedness in the past year by \$200,000. The Home Board has reduced its indebtedness in the past few years from \$2,364,380 to \$1,674,002.